o. 11. { Whole No. 245 } *Price, 10 Cents. Per Annum, $3.00.* Vol. X.

SATURDAY, MAY 31, 1873.

Subject: The Bible to be Spiritually Interpreted.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New-York:
J. B. FORD & CO., No. 27 PARK PLACE.
1873.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons, which you are printiug, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—*suitable for binding and preservation* (the advertisements at the back being easily removed); and it is *cheap*—within the reach of all. The Publishers have responded to the demand for a regular insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, 10 *cents. Yearly subscription price,* $3.00, *giving two volumes of about* 450 *pages each. Half-yearly subscription price* $1.75. *Subscriptions may begin with any number.*

CLUB RATES, five copies for $12.00.

THE CHRISTIAN UNION ($3.00), *together with the charming pair of French Oil Chromos* (10½x12½ *inches*), *or the new and elegant French Oleograph* (14½x22 *inches*), *and* PLYMOUTH PULPIT ($3), *will be sent to one address for* $5.00.

A steel engraving of Mr. Beecher, for framing, will be sent, postpaid, to any subscriber for *Plymouth Pulpit who asks for it.*

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-office to which the pamphlet is sent; and on single copies to England it is *four cents.*

PLYMOUTH PULPIT.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. *Each Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First, Second, Third, Fourth, Fifth* and *Sixth* Volumes are now issued; each making one large and handsome 8vo vol., of more than 450 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent postpaid by mail on receipt of price.*

A full Table of the Subjects discussed in all six of the published volumes may be found on next to last page of this cover.

The entire set of *Six Volumes* may be had for $14.00.

ANY BACK NUMBERS CAN BE HAD

Entered according to Act of Congress, in the year 1873, by J. B. FORD & Co, in the Office of the Librarian at Washington.

THE BIBLE TO BE SPIRITUALLY INTERPRETED.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. iii. 6.

Paul was thought by the regular pious Jews—by that style of men who, in the old dispensation, talked a great deal about keeping close to the old landmarks, and about walking in the ways of the fathers—to be a very dangerous man. This was strikingly manifest in the scene, to which we have frequently alluded, where James called him to account after he had been preaching some twenty-five years and had gone to Jerusalem, and where he recited to him all the rumors which were being circulated among the churches, to the effect that he was a dangerous man, and had abandoned the faith of Moses. Though Christ had been forty years gone, and though he had been declared to be a sacrifice for all men, Paul thought it meet to put himself right in regard to these old landmarks, for the sake of those Jews who were yet infirm—to show them that he had not broken with the Jewish economy.

If I have been feeding on acorns and roots, and at last have learned to raise wheat, and to eat it, I do not break with the wheat because I go back to the acorns and roots again. They are poor food, but they are better than none; and my eating them does not conflict with the fact that the wheat is better than they are.

Paul had come out into a larger knowledge of the liberty that is inherent in man, and of the grace of God which brings light or freedom; but if he could save any by disabusing them of prejudice, he was willing, for the time being, to have his faith to himself, and to show that the poorer way was not to be despised, for the sake of those who had not yet learned the better.

In our text, he must have seemed to the real regulation Pharisee to have been undervaluing the Bible; for the Pharisees were exceedingly superstitious as to the value of the Old Testament

SUNDAY MORNING, May 18, 1873. LESSON: 1 Tim. i. 1-20; ii. 1-4. HYMNS (Plymouth Collection): Nos. 199, 269, 74.

Scriptures; and here he appeals to the consciousness of living men as authority in matters of Christianity. It may be dangerous ground, according to the way in which it is held; yet it is a universal fact that truth in the living form in Christian experience, is by far a higher authority than any written statement of the truth can be; and Paul took that ground justly. He said:

"Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter [stuck to, idolized, worshiped] killeth; but the spirit giveth life."

The Jew clung to the Scriptures with a minute scrupulosity which he thought was reverential. It led to formalism and narrowness. Any form in the world, whether of words or of observances, if followed subserviently, will lead to materialism and to gross superstition, or to fetichism.

Paul, full, grand man as he was—one of the half dozen men who stand so high that all ages take their departure from them and steer by them—faithfully warns men against the ruinous idolatry of Scripture, not only here, but elsewhere; as, for instance, in the second of Romans, where he says:

"If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

It is not the man that is orthodox according to the very terms of the catechism; it is not the man that is orthodox in holding to the exact form and words of the Bible: it is the man that is orthodox in his spirit and temper and life, that is truly a Christian. Paul says so.

The same is repeated, substantially, in the seventh of Romans:

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

There are many other passages which I will not recite. These are enough. If this be not a full, fair, true way of taking the Scriptures, I do not know what can be; but to the Pharisees it must have seemed a very dangerous kind of liberty. If they had spoken English, they would have said, "This is a very loose way of thinking and teaching; and there is a great deal of danger in it."

Men have always been afraid of departing one jot or tittle from the physical expositions of the truth; from material ordinances; from regular ecclesiastical formulas; from exact statements of doctrine. They have been a hundred times more afraid of aberration from the definite external statements of truth than of aberration from the inward spirit of Christ Jesus. There are men living now, as there have been in every age, who are scrupulous for the sanctity of the Bible; who would burn themselves and see others burned for the sake of maintaining the integrity of the truth; but who are not at all disturbed by envyings, and bitterness, and censorious judgments, and all ungodliness of spirit. They are not afraid of these things; but they have a conscience for outward observances.

In our day, the Bible is being assailed on every side, directly or indirectly. It always has been; but never so ably, nor so universally, nor from such vantage-ground, as to-day. It is in many cases disbelieved and rejected upon cause shown; and it is still more generally falling into disuse on account of a vague impression that it is full of inaccuracies; and so it is coming to be neglected through indifference.

Now, I regard indifference as rather more fatal than skepticism. There is no pulse in indifference. Skepticism may have warm blood; there is life in it, and therefore power of regeneration; but simple indifference is dead, and therefore fatal.

For one, I believe in the Bible. I believe in it with all my heart. I think I believe in it in just the spirit in which it was intended that the world should believe in it. I do not fear that it will ever be taken away from mankind, though I do fear that thousands will lose the light and comfort of it who might otherwise be blessed by it. As long as the world stands, I think it will be a guide and a comfort. That Book was never so important as it is to-day. Its mission is scarcely begun. It is a light shining in a dark place. I do not believe that its oil has burned out. A guide? Its influence and function will not be ended till the last soul has been guided to the heavenly land. The will of God to this world? Not till that will is done on earth as it is in heaven will it be superseded.

We must, then, take the Bible in its own nature, if we would reap its benefits; and I propose to speak somewhat, this morning, on this subject.

First, the Scriptures of the Old and New Testaments, alike, employ external and physical elements as means of re-adjusting internal manhood. The end and the aim of the Bible is not external, but internal; and where it employs external elements, it employs

them as having relation to internal manhood. The drift of the Book, from Genesis to Revelations, is the building up of men in Christ Jesus. A manhood which is central, royal, divine, is the thing which it aims at. Its object is man's spiritual development and perfection. If it teaches domestic life, if it teaches social obligations, if it teaches civic duties, if it teaches any material elements, it is because all these, in their place and proportion, have relations to the building up of that spiritual manhood which is inherent in men. This being so, I think that no criticism which only touches externals can invalidate the Bible. If it is found to be right in its conception of the inward manhood of men, if it is substantially right in its great aims of building up men inwardly toward God, then no matter what gaps or chasms there may be in the vehicles by which these conceptions are made known to men, the Book will stand. It will be inexpugnable.

Now, look at the view which the Bible gives us of God in that memorable passage in Exodus where he declares to Moses that he is a God of goodness and long-suffering and mercy, forgiving iniquity, transgression and sin, and that he will by no means clear the guilty; that he is not indifferent to righteousness and integrity, but that for the sake of men, on account of his love for them, he will have compassion upon them. And look at the view of God which is presented to us by the Lord Jesus Christ, who portrays him as a God who suffered in order that the universe might not suffer, and who is forever bearing care and pain that the universe may escape from suffering and degradation. The view of God which we find in the Bible is that he is a Father; that he is clothed with benignity; and that he is patient with his children, the universal race, in order that they may be saved in their inexperience, in their weakness, and in their wickedness, and brought up into a higher condition, and made heirs of immortality.

The Bible's description of man represents that he is simply a creature born in the flesh, that as an animal he is struggling to develop the angel—the spirit or the spiritual nature—that is in him. Taking the Bible right through, it may be said to be its generic doctrine, respecting man, that he is an earth-born, animal creature, and that he is, by the power of the Spirit of God, developing, through strife, and suffering, and joy, and hope, and faith, a higher nature. It declares man to be eternal. His destiny is represented as being immortality. His line of growth is declared to be away from the flesh and toward the Spirit, by struggle, by conflict, by continuous endeavor, to the end. He is also likened to a ship on a stormy sea, driven to the north and to the south of its

course, but forever coming back to its proper direction, and forever pushing on its way toward its destination. He is represented as beginning at the lowest, and rising steadily toward the highest. Hope, faith, love—these are the absolute qualities, we are told, toward which he is steering, and by which he is living.

Such is substantially the doctrine of the Bible, which had been growing more and more plain down to the time of the New Testament, and which was then effulged in its clearest lines of light. With endless variation of method, with various arguments, and with various illustrations gathered from different kingdoms and from different ages, in remote periods, the grandest line of divine teaching which runs through the Bible is this: that God is the Father of the universe, and that he seeks the development of his subjects, by which they are working up from the lowest estate toward the highest; that from him there is a divine light continually falling upon their hearts, and enkindling in them faith and hope and love, by which they are led onward and upward toward immortality and glory.

Now, such being the Bible, I do not care what may be the different rhetorical elements by which these things are set forth, nor what may be the different intellectual elements by which they are described. Since it contains a faithful description of God, of man, of man's destiny, and of the legitimate motives which are brought to bear for the sake of man's development and final salvation, I am satisfied. The Bible consists, not in the letter, but in the spirit; not in historic forms, but in those spiritual ideas which are given, as far as they may be conveyed by historic forms or external elements. It is the growth of time; and, like all growths in this world, it has the marks of time upon it. With regard to its interior elements, there are no marks of imperfection upon them—certainly, none that it has been in the power of man to discern. It will never go down, therefore, under any mere criticism of its external conditions. You may prove that some of its dates are wrong; you may show that some things in it which are stated as facts never took place; but no man can materially diminish the power of God's Word till he shows that that character of God which is depicted in it is unworthy of belief; or till he shows that the character and destiny of man which are given there are false. If the Governor of the universe is represented there better than we can find it represented anywhere else; if a better understanding of the nature of man is derived from the Bible than from any other source; if the grand economies by which man is educated and made into a higher being are shown in that direction better than

in any other; in other words, if those things which it most concerns man to know of God and of himself are better taught in the Word of God than anywhere else, then you never can pierce it to its harm. You may pierce it to your own harm, but it will stand; for it has that which the world will never let go out.

Therefore, the Bible, to be reached with fatal wound, must be assailed and defeated in its inner spirit—in those views of God, of man, and of human destiny, which constitute its real life. Being sound there, it will stand any amount of shock elsewhere.

When I read the various criticisms that are being made—whether in Germany, or in France, or in England, or in our own land—weighty, and to some murderous—and when, reading them, I find that they have only expended themselves on certain external features of the Word of God, I do not feel the least disturbance. They may take away as much or as little as they please, and it will do no harm.

If a man, having a spite against me, goes into my old orchard, and works industriously all night, raking and scraping on my apple trees; and if I go out in the morning and find the ground covered with the bark, my first thought is of danger to the trees; but when I find that the new, living bark is not touched, that he has only scraped off the old, dead bark, with the worms and insects that were within it and were injuring the trees, I say to him, "Thank you! come again!"

So when I see men assailing the Word of God, and raking down certain dates, and bringing into ridicule certain myths, so long as they stop short of the inner spirit, the vital elements of truth, I do not care; and I say, "The more you rake it, the better I like it." It is the spirit, and not the letter, that makes it valuable. Let those cling to the letter that worship it; and let those assail the letter that think they can gain any advantage by it; but he who sees in the Word of God, luminous as the sun, the truest justice and the most satisfying view of the Godhead, and a right depicting of himself, and of the meaning of his aspirations, and his heart experiences; of the unwritten poetry which passes through his mind; of the requiem of sighs which his soul utters; of the joys which begin, but do not blossom in his life; of his sorrows which throw out their arms, and seek to lift themselves out of darkness and into light—he need have no fear. Who is afraid that the Bible will be injured so long as it teaches us the spirit of God, the spirit of divine wisdom, the spirit of everlasting love, the spirit of inward purity in distinction from outward impurity; that spirit by which man is evolved from lower stages, step by step, upward and onward, until

he becomes disenthralled of the flesh, and is a son and an angel in the presence of God? And this is what it does when its interior meanings are understood.

When, secondly, we approach the vital truth of the Bible—that which inspiration calls its spirit—we are met by the grand fact that it is a Book which characteristically concerns itself with truths of emotion, of disposition, and of character. When you approach a book of philosophy, you find it to be a book of ideas; but when you approach the Bible, you find that, although there are ideas all through it, they are servitors, and are subordinate. Emotions, dispositions, elements of character—these are the entities of the Bible. If we examine such truths in their nature, we perceive that they cannot be perfectly enclosed in words. We perceive that they are so large, that they are of such infinite variation, and that they are subject to such expansions or contractions, that there is no word in any language, that there are no words in all languages, that can more than point them out. It is by the heart that man believes unto salvation, we are told; and heart-truths can be symbolized or pointed out: but no heart-truth can be perfectly expressed by a word or by words.

The sign-board that stands on a road, and says, "To Goshen," tells you which way to go, but it does not tell you all that lies between you and Goshen. The trees, the streams, the fields, the hills, the beautiful landscapes, are not put on a sign-board. It is merely a board with a hand pointing towards Goshen, and words saying, "Six miles to Goshen."

Now, you never got a word nor a book to tell you all that it indicates or symbolizes. Take the term *sorrow*. All of us have had such an experience of sorrow that when we hear the word we know what it means: we know what class of emotions is referred to; but who that had never known sorrow could put into that word all that goes to make up the lore of sorrow? Take the feeling with which a mother watches, when the stars have gone out, and the sun has withdrawn its shining, and life has lost its luster, the cradle having contained all that she could think of or desire for the time, and tell me, could you put all that goes through that woman's soul during the hours, during the days, during the weeks, during the paralyzed months, into the bounds of that little word *sorrow?* How simple is the word! and how voluminous is the thing that is expressed by it! *Sorrow* stands simply like a hand on a sign-board at the opening of a way, and pointing down the road; but no man may know what *sorrow* means except him who has tasted sorrow, except him who has forded the dark waters; except him who has

been brooded over by clouds that were full of blasting lightnings. Sorrow is *felt;* and if you have felt it, you will know what is meant when you see the word *sorrow;* but otherwise not.

Take the word *joy.* How many experiences there are in connection with joy! How strange are the forms which it assumes! How complex it is! How infinitely various! It is like the windings of a band of music where there are a hundred instruments. And yet, to represent this, you have only this simple word *joy,* which is but a mere hint. You contain in yourself the definition of *joy.* It is the memory of your own experience. It is the glitter of ten thousand influences. And it is the soul that interprets it.

It is said that words *express* what they represent. No, words do not express anything. We might spell them backward, and it would be all the same if we had always spelled them backward. The words are nothing. They are dead. The thing which they express must be a living thing in your consciousness at present, or in your memory of the past.

Take *peace.* Who can interpret by any word that which, in its sweetness, in its depth, in its strange transformation of the inward life, the apostle says "passeth all understanding?" *The peace of God passes all understanding;* and yet, to represent that, what have we but this small word *peace?* To represent *faith* or *hope,* to represent *love,* which is the greatest of all, what have we? If we have felt sorrow, or joy, or peace, or faith, or hope, or love, then these words remind us of what we have felt; they remind us of what we have known or seen; but that is all they can do.

The Bible does not aim, then, at absolute and perfect teaching, since the infinite cannot be compressed within the finite. No words can teach you any more than you have the foundation for in your inward economy. No formula of mathematics teaches me anything, because I have not the inward knowledge which is necessary to enable me to comprehend it. I read it as blindly as a child reads the deepest passages of the Bible. The child is not yet opened up to the seventh and the eighth of Romans. All these passages are to him mere sounds; and he learns them as he learns the qualities of which these are the mere signs and hints and symbols. This is clearly implied in Scripture itself. It declares that wicked men, alienated by wicked works, cannot understand the Word of God. The natural man understands not the things of the Spirit; neither indeed can he. They are spiritually discerned. They are experimentally learned. In other words, the understanding is darkened when men give themselves to wickedness, and it is enlightened when they give themselves to goodness. In other words, the inter-

pretation of the Bible is inward, and is according to the nature which you are carrying, and the life which you are living. Those who would understand must qualify themselves for understanding by being right-minded.

"Blessed are the pure in heart: for they shall see God." "If any man will do God's will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Doing is interpreting, on this principle.

The interpretation of the Bible, then, is required, in the first place, to be through physical representations—through archæology; through history; through geography; through science. These are, in their place, useful, but they are subordinate. They prepare the way for you to interpret, by your spirit, the meaning of the Bible itself—namely, that internal element of which language is the mere vehicle. The knowledge of this depends upon your own state of mind, and upon your own feelings. Knowledge is but a mail-bag. Ideas are the messages that are in it, and are carried by it.

This is the reason why the Bible is void to all literalists. No man who is a stickler for the letter can ever understand the Bible. Those men who have apparently the most reverence are farthest from that which they worship. It is possible for a man to be scrupulous about the text, and about the Book itself, and to treat it as if it were a god, and yet be absolutely void of all knowledge of it, and be outside of it, and be, to all intents and purposes, a rejector of it; for it is not by the letter that you can understand it. It is only by the spirit that it can be understood; and you can only understand it by that spirit in you which is like unto it.

Looking at this thought on the other side, what if a man should judge of his fruit-trees as many judge of the Bible, who say to me, "Do you believe all the miracles of the Old Testament? Do you believe that iron swam? Do you believe that Baalam's ass spoke?" "Do you believe the thousand things that are laid down in this clumsy, ill-connected history?" It makes very little difference whether I do or do not. I do not think the Bible stands or falls by any such thing as that.

I go into my orchard with a man, and say, "I have Newtown pippins here—five hundred trees of them." He says, "I should like to see them." The first tree I show him is a very large one, that is split down by its own weight, and has half fallen to the ground; and the man says, "Do you tell me that that is a Newtown pippin tree, split down in that way?" The next tree he looks at he examines with a microscope, and says, "Look here! do you see these nits and eggs? and do you call this a good apple-tree, filled with insects as it is?" We next come

to a shaggy tree, full of water-growths; and he says, "What kind of an apple-tree do you call that?" I should say that a man was pomologically a fool who asked such questions—though I should say it politely! For the way to find out whether a tree is a Newtown pippin tree or not, is not to look at the tree, but at the fruit. If it bears Newtown pippins, it may be fair or scrawny, it may be high or low, it may have a smooth bark or a bark full of scars and gashes, it may be homely or handsome, it may have come from this nursery or that, it is a Newtown pippin tree. I do not say that it would not be worth my while, in selecting trees for an orchard, to consider these questions before planting them; but I say that when they are once planted, it is by the fruit that they bear, and not by the trees themselves, that we are to judge whether they are what they claim to be or not.

Now, in regard to the Word of God—that tree which has been growing, forest-like, for ages—you may find as many external faults as you please; but if you have a theory which makes those faults fatal, so much the worse for your theory. I say that a book which carries a right notion of God and man, and gives us such marks and indications of the future that the best things in us rise up and greet them, and that we are brought into light, and peace, and joy, and salvation—I say that such a book is sound; I say that it is beyond criticism; and I say that he who spends his time with scalpel or scalping-knife on its outside history is not wise at least—and when we say that a man is not wise, we mean that he is a fool!

I remark, again, that no man would be shocked, if, turning aside a moment from this line of thought, I were to say that in order to understand botany you must go out of the book. You cannot understand what is in a book on botany till you go outside of it, and see that to which it refers in the fields and in the woods. I say to a man, "Do you think your botany contains all the plants in creation?" "Yes—yes, sir." No, it does not, one of them. It contains only a hint of them. I would like to see a botany that could take in the whole vegetable kingdom. If you want to understand botany, you must take your book and go out and examine the plants of which it treats.

And that which is true of botany is just as true of natural history. Take Cuvier's works, and Agassiz's works, and the works of other naturalists. The animal kingdom is not in them. Neither insects, nor fishes, nor birds, nor the mammalia are there. Where are they? Everywhere, round and round the globe. The book is only a collection of symbols and descriptions. If you want to

know about these things you must go and look at them. You must study the book to understand the thing, and you must study the thing to understand the book. You must verify the description by the life, everywhere and always.

The same is true of geography. You do not understand geography in the book, if you do not understand the elements of it outside of the book.

The same is true of a chart of the sea. No man has a chart wet, with all the ocean in it. A chart is a dry bit of paper with lines drawn upon it. There are no capes or bays or harbors in it. The world of hydrography is outside of charts.

But if I were to say to you that you cannot interpret the Bible except by going out of the Bible, many of you would be shocked. And yet, that is in the very line of the instances which I have been enumerating. The Word of God speaks of living things; it deals with spiritual things; and we cannot understand the things of the spirit by looking on paper with printing upon it. You must use that Book so that it will help you as a chart helps the mariner; as a work on geography helps the student of geography; as a treatise on natural history helps the learner of natural history; and as a botany helps those who are studying the vegetable kingdom. The Word of God is the guide, it is the law, it is the system of justice; but the thing itself is not in the paper nor in the type: it is in the living heart. As the apostle said, you are Bibles written, not with pen and ink, nor on tables of stone, nor on paper, but with the Spirit of God on fleshly tables of the heart. It is your experience that interprets Scripture. It is living facts in the consciousness of living men that constitute the meanings of the Word of God. Without these there could be no just interpretation.

The Bible, then, in regard to all its physical elements, is to be interpreted precisely as any other book is. When it says "unicorn," or "elephant" (if it says elephant), or "crocodile," or "lamb," or "wolf," or "sheep," or what not, there is no animal that rises up out of the page to show you what it means. You must go out of doors, if you have not been there already, and see what these names mean. If it says "mountain," it is the mountain itself that interprets the meaning. If it says "sky," or "ocean," or "river," or "warrior," or "army," you must see the person or thing which is named before you can understand what is meant.

The same is true in respect to historic elements, where the Bible refers to histories. We must investigate those histories. In the same way we must go to the things of which it speaks.

And likewise, when Scripture speaks of certain states of mind,

the mind, in those states, must necessarily come before our thought and investigation in order that we may understand what is taught.

Hence, human life is God's commentary on the Bible. God's providence is a perpetual revelation. It throws its light of interpretation upon the old revelation of the letter. It opens up in man's experience the inner realm of truth. It gives us light by which we are to understand that which is in the Word of God.

Now, when I preach to you that you are to take the providence of God, in the successive experiences of the Church, and carry it back into the Word, to give light to the interpretation, there are many who say, "This is a very dangerous doctrine. It is putting human experience above the Bible." But I say, No. I say, in the spirit of the apostle, that God is, by the Holy Ghost, developing in the lives and experiences of men, those states of feeling and emotion which the Bible hints at and authenticates. Its hints and indications are to be followed up. Knowledge is to be acquired from the thing itself, and not from the letter. It is the spirit which maketh alive: it is the letter which killeth. And a man may peruse the Book as much as he pleases, he may hold the Bible before his eyes till he is Bible-blind, he may run himself into stupidity and ignorance by worshiping the Bible, if he only looks at the letter, or the sentence; whereas, if he takes the letter in one hand, and life in the other, they will throw light respectively on each other; and so to both of them will come true illumination.

"But," say men, "do you not, by this process, leave the whole Word of God subject to the reason of man?" You cannot leave it to anything else. I aver as a fundamental maxim, that where there is no reason there can be no revelation. I would like to see the Ten Commandments comprehended by a tortoise. I would like to see the Gospel made intelligible to an opossum in the moonlight woods. I would like to see the teachings of Scripture understood by an ox browsing in the field. It cannot be done. No creature can receive the revelations of the Bible without reason. And why can man receive these revelations? Because he has reason. That is the very door, the very window, the very instrumentality by which you come into communion with God through revelation. You cannot do it in any other way.

The Bible, then, is to be interpreted by going right to life. It is only a help which God has given to man. In the Bible, God is only a Teacher by the Holy Ghost.

"But," it is asked, "are you not liable to make mistakes?" I should think you were. I do not know of anybody that does not make mistakes. The eyes are good evidence, are they not? and yet

there are no things that you make more mistakes with than the eyes. There is not one man in a hundred that sees what he looks at. Bring ten men separately into court, and let them give their testimony as to a thing that they have all seen, and you will find that each one saw differently from the others. It is not what a man has in his eye, but what he has back of his eye, that determines what he shall see. That man who is full of wrath sees what wrath colors; that man who is full of jealousy, what jealousy inspires; that man who is full of love, what love illuminates; that man who is full of indignation, what indignation points out. The eye is simply a gate; and it goes backward and forward at the beck of servants clad in all manner of livery. You are often deceived in the use of the eye. Knowledge comes by living. True wisdom is the result of blunders in life. Progress is made by continuous experiments, accompanied by disasters as well as successes, this way and that way.

Men say, "You must not trust your reason." No, not absolutely. How much we are opposed to the Pope at Rome! Would that we were half as much opposed to the Pope at home. I am fallible, and you are fallible, surprising as it may seem. We assert a thing, and we are certain of it. "Everybody," we say, "ought to be satisfied in his own mind." A man may be satisfied in his own mind for the time being; but no man can be absolutely sure. We are fallible at the very best; we see through a glass darkly at the very best—whether we prophecy, or have faith so that we could remove mountains. The instrumentation by which we receive the truths of the Bible is flawed. It is like glass which is wrinkled, and has warts in it. Though we see objects through it, they are out of perspective, and so out of proportion. Our knowledges are all more or less marred. But when I hear persons say that we must not use our reason, and that we must take the Bible just as we find it, I say that you cannot, unless you have a reason to use on it.

"There," says the priest, "we have the advantage over you Dissenters and Protestants; we have the voice of the Church." But I, with all humility, say to his reverence, "How can we use the voice of the Church without reason? How can that voice teach us, except through the ear-gate and the eye-gate—in other words, except through reason? In every system, and under all circumstances, you must come to that as a last resort. You are responsible to God, who has said, "Come, let us reason together." You are bound to reason; but you are to avoid the conceit of reason. Cursed be the man who relies upon his understanding, and puts

[illegible] to be [illegible] without a consciousness that it needs our [illegible] all the time. No man can travel across the sea that he was not perpetually consulting his soundings. The Spiritual influences in the heavens above and in the waters beneath, are continually developing God's footprints and he must be all the while adjusting to, and that he will only approximate a direct course.

Now, as far as our loving obedient spirit is concerned, it is out of the question. No man can know the truth in its length and breadth, and height and depth, so as to say—"I have it, absolutely." That is a very different thing from having it so that it shall be a light to our path, bread for your hunger, water for your thirst, and a staff to lean on. I may not know what God is, but I may know that he is infinitely good and merciful. I may not know what greatness and mercy are in such a Being. I have not seen these qualities except in an attributed sense. I am like a man who never saw gold except in coarse or little pieces, who never saw it purified, and made into coins and stamped. Goodness and mercy among men are poor things. They are but dross as we see them. But I know that these things surround us in God, in the vast expanse of the future nature, which stretches without a cloud from eternity to eternity, must be glorious beyond our conception to this world. I cannot understand the whole of God's being, but I can understand enough of it to work by. I cannot understand all the teachings of God in regard to moral government and moral accountability, but I can understand enough of them to take from them my general direction. That is the whole aim of the Bible with reference to me. It is seeking to inspire in me an ambition for spiritual things and to bring me every day toward spiritual manhood, toward divine love, toward heavenly-mindedness, and so I can understand.

Once more. We see in the line of these remarks why it is that when men study the Word of God we exhort them to do it with prayerfulness and a right state of mind. We do it because the appreciation of that which is best in you will find that which is best in the Bible to transform your knowledge of Scripture. No man can come to the Bible with a contemptuous heart, no man can come to it with an animal life, no man can come to it with selfishness, ugliness and vice, understand those truths which belong to the higher nature. He who would study the Word of God to the best advantage must pursue himself to it with prayer and meditation, and keep his heart in the right condition, as the astronomer polishes his glasses and keeps his instruments in order for his work. Temper, and selfishness and pride and arrogance and self-conceit, are to the

student of the Bible what clouds and mists are to the astronomer. Because the Bible must be studied by the heart and through the heart, the heart must be kept right. Therefore it is that you must be pure in heart, pure in thought, pure in feeling, and by prayer bring yourself into that higher realm where you will, if anywhere, see God.

Religion is experimental, then; and no man can argue scientifically against it without putting himself into the conditions of religion itself. I have said that the Word of God is essentially spiritual in its interior nature; and that we are to interpret it by the experience of our own best inward being; and that though there are liabilities to error in it, there are no more there than in everything else that we investigate. When scientific men tell me that the great historic facts of the Bible are not to be relied upon, I tell them that the Bible does not consist of historic facts. I think I may almost say that you might take out from it every vestige of historic facts—if you would leave the revelations of the character of God, of the nature of man, and of human destiny—without materially diminishing its value. The historical part of Scripture is not very important. If this were gone, the essential part—the experience of holy men in every age of the world—would still remain. It would be more difficult to get at it and use it; but the validity of the Bible would not be destroyed. It is not altogether, or chiefly, composed of chronology or of facts.

A scientific man says, "I do not believe in your Bible." Perhaps you do, more than you think. If I were to bring an experiment of Agassiz, or an experiment of Faraday, to a test, it would not do for me to stand outside of all the conditions of that experiment, and reason *a priori*. No man would accept my test unless I performed it according to the rules laid down by Agassiz or Faraday. If an astronomer says, "Here is a fact," and I would examine it, I must go through the process which he prescribes, or I am not competent to be his critic. If a chemist says, "Such and such facts fall out under such and such circumstances," I am obliged to observe those circumstances in testing it. If a man says, "Such and such things are true in respect to the animal creation," I am not capable of criticising his statement unless I verify or falsify it. And no man is competent to criticise the Bible if he is not in those conditions which are required to enable him to understand its aim and purpose. If a man would be qualified to criticise the Bible, he must live a life of spirituality; he must live a life of fervor and devotion; he must have an actual experience in spiritual things; and that experience must predominate over the lower experience, as the light

of the sun predominates over the light of the stars. The soul and its conditions must triumph over the body and its conditions. There is a witness of the Spirit of God, a moral intuition, which is not infallible, but which comes nearer to infallibility than the lower forms of reason. If you would criticise the Bible, you must not look at its external features, but at its internal qualities; as, if you would judge of me, you must not look at my coat, but at my thought-power, and will-power. And I declare that no man can set aside the Word of God on grounds of science who cannot satisfactorily show that he has taken the Word of God where it stands, as it is, and according to its own conditions. If the man has felt his inferiority; if he has felt his sinfulness; if he has felt a yearning that did not know how to help itself; if he has felt the influence and outburst of the divine nature in his soul, let him doubt God if he wants to; but sooner will men who have found diamonds or pearls throw them away, than he who has felt what is the real Spirit of God will reject it.

The Word of God, to those that are blind and unsearching, is a hidden Word; but to those who seek its treasures, it is a Word of hope and power and love; and I am not afraid that the world will ever be content to go without it. There is yet too much sorrow; too much disappointment; too much groping in darkness; too much stumbling; too much misery at noonday, turning the heart of man to midnight; too much that will implore God for help. There is no Book so full of sympathy for sorrow, or of hope for the sorrowing, as this blessed Word of God.

Take it, then, not by the rind; take it not by the leaves of the tree on which it grew: take it by its inward substance, by its spirit of power, into your living, positive, personal experience, and go your way rejoicing, till God shall speak to you, no longer darkly, through signs and symbols, but face to face.

PRAYER BEFORE THE SERMON.

We bless thy name, O our Father, that we may draw near to thee, what time all human help fails; what time our reason itself, too feeble, fails to discern the way. For thou art the universal Guide, and all things most intricate to us are plain and simple before thee. Thou art from eternity, and art to eternity. Nothing is that was before thou wert; and there shall be nothing in time to come except by thy will. All things are naked and open before thee. Thou art God, Ruler, and dost control all things by thy will and power. And thou art our Father. We are heirs with Jesus Christ to an eternal inheritance with thee. All things, now, are ours. Not to those that rise not, not to those that are unable to take them, do they belong. To

those that sit in darkness, and will not see, there is no sun. To those that will not come forth and behold the beauty of things without, there is no comeliness in nature. And yet it is there for those that will behold and take it. And for all those who have the desire and will to rise up and call upon the name of the Lord; for all those who trust thee, and love thee, and lean toward thee, are all things—whatever there is in time, and whatever there is in the eternal sphere. Thou art theirs, and they are thy companions.

We beseech of thee that thou wilt bring in upon our understanding, this morning, the truths of the grace of God in Christ Jesus. How great is the blessing of his influence by which we are brought from darkness in nature to the light of God in nature, and in his Word fully interpreted! We rejoice that we are no longer alienated from thee, and that we no longer turn our faces downward to find food beneath. We rejoice that we are called of God, and are drawn by the sweet Spirit of divine love to look upward, and to partake of that bread and that water of life which come down from heaven to all that hunger and thirst.

Grant, this morning, we pray thee, that we may enter somewhat upon the privileges and prerogatives which belong to us as Sons of God. Though we have no visible ornament, though we have no outward insignia, though there is nothing external that tells what we are, may we feel the crown upon our heads. May we feel the scepter of power in our hands. May we feel that we have control of our hands. May we feel that by patient continuance in well-doing, by faith, by hope, by love, we may gain the victory, and maintain it most gloriously until the end of life, until the final triumph, when we reach the land of the blessed. Grant, we beseech of thee, this morning, that we may have some conception of that blessed estate which they enjoy who dwell beneath the shadow of thy wings, whose hope and trust are in God, and who live by that faith which works by love.

Draw near, this morning, O Lord, to these thy servants who are waiting in thy presence, and do for each the thing which thou seest to be most needful for him, whether it be to check or to incite; to put down or to lift up; to send light or to give greater darkness; to cause singing to break forth or to bring those tears which are remedial. Grant that every one in thy presence may be dealt with, as thou, merciful in love, seeing the end from the beginning, and knowing what preparations are necessary for the life which is to come, thinkest to be most fit for thine own children. Love us, and then chastise us or caress us; crown us, or put us in sackcloth; lift us up on high, or cast us down in abasement. Deal faithfully with us that we may know that thou art caring for us. Humble us or exalt us, chastise us or reward us according to what thou seest to be our highest good; and so guide us and prepare us for happiness and glory in the future.

Be near, we beseech of thee, to any who are sitting in afflictions; whose hearts sink within them, and whose eyes are as fountains of tears. O Lord, may they not dwell in a weary land forever more. Let not their faith fail them. Though sorrow abides in the night, joy comes in the morning. Bring the morning to those who long have been as watchers waiting for the morning star. O thou bright and morning Star, draw near to any who are carrying burdens, and who, with various apprehensions, are seeking to fulfill their duties in life. We pray that they may know the art of resting themselves in God. May they know how to be interested in earthly things, and to be faithful to the end in that to which in thy providence thou hast called them; and yet may they walk as those who are not burdened nor distressed, casting their care on Him who careth for them.

We pray for all those, this morning, who are exercised in their souls and thoughts for their beloved—for their companions; for their children; for

their parents; or for their friends who are far away. Be especially near to those who are strangers, and whose hearts yearn for those whom they have left behind, and bring them very near to God—their fathers' God—the God that cares for all—the God who cares for them because they care for others as well as themselves. We beseech of thee that they may, in thy sanctuary, this morning, feel that thou art near to those who are remote from them. And may they feel, not that they are foreigners, nor exiles, nor strangers, but that they have found their home in the house of the Lord.

We pray for all who are disturbed in their faith; for those who know not what to believe; for those who are wandering, but do not love to wander; for those who are on a troubled sea, beset with storms and currents which they cannot understand. We pray that thou wilt come to them walking upon the water. Enter thou into the ship, and bring them speedily to the land. Grant, we pray thee, that to every one of them may be revealed the love of God in Christ Jesus, which is the sum of all wisdom and the richest of all possessions.

We pray that thou wilt grant thy blessing to rest upon all those who labor in word and doctrine in our midst; upon all those who are in responsible relations to our Sunday-schools and Bible-classes. May the teachers, and superintendents, and officers be filled with faith, and love, and patience, and long-suffering kindness. And as thou hast blessed the administration of thy servants in years gone by, still continue to bless their sowing and their reaping.

We pray that thou wilt bless all those, in other churches, who are joined with us in labors and desires for the reformation of morals, for the elevation of the times, for the purification of laws, and for the advance of those great principles on which depends the life of the world. O Lord, we pray that the envyings, the rivalries, the fruits of evil passions, which have so long marred and wounded the glory of the Church of Christ, may be taken out of the way, and that the spirit of faith, co-operative zeal, and unfeigned love, and gentleness, and meekness, and humility may be found everywhere among thy people. Spread abroad the light of knowledge. Especially, give it to those that are sitting in the region and shadow of death; to those who are emancipated, but are not brought up to the measure of the stature of men in Christ Jesus.

We pray for all thy people who are scattered over this land and over other lands, and who are changed in their relations; for all those who are without the truth and without the Gospel. May the light of God as it shines on the face of Christ Jesus be beheld by all this great people; and may that which thou art doing for us, and upon which the eyes of the world look wistfully and longingly, be blessed to the diffusion of knowledge and of religion, and to the growth of mankind. Wilt thou make men so large that they cannot be bound? Wilt thou make them too strong for the despot? Cast out that which is base. Exalt that which is good. Have compassion and mercy upon the poor and outlying millions throughout the globe. Make haste, and bring in that promised day when all the world shall see thy salvation.

And to the Father, the Son, and the Spirit, shall be the praise, forever more. *Amen.*

GOOD CANVASSERS WANTED.

SOLD ONLY THROUGH OUR AGENTS.

A BOOK for EVERYBODY!

10,000 Per Month.

The instantaneous success of this Book is not strange, although it is having unprecedented sales.

THE LIFE OF

JESUS THE CHRIST,

BY

HENRY WARD BEECHER,

Is a work which the entire reading public have been waiting for with avidity—all sorts and conditions of men welcome it heartily, as *a book to be read.*

SCHOLARS,
THE CLERGY,
THE PRESS, and
THE PEOPLE,

Read it eagerly, enjoy it thoroughly, praise it sincerely.

Part I. is now out, and meeting with a wonderful reception. Mr. Beecher expects to launch Part II. (the conclusion of the work) next Fall.

"A work of so grand a character from so grand a man could not fail to command universal attention. As a specimen of superb typography it is, indeed, eminently creditable to the house from which it proceeds." —*Albany* (N. Y.) *Evening Journal.*

"He has neither thrown off his random thoughts nor strung together his best; but has brought all his powers, in the maturity of their strength, in the richness of their experience, and the largeness of their development, to produce a work that may fitly represent the labors and the results of his life."—Rev. Dr. Jos. P. THOMPSON, in the *Independent.*

More agents are wanted! Intelligent men and women may obtain lucrative employment by taking an agency. Students during vacation, and even in term time under some circumstances, can aid themselves in an agreeable, profitable, and Christian employment by circulating this book among the people.

Full descriptive Circulars concerning its elegant style of publication, and the very liberal terms to Canvassers, will be sent promptly, on application to

J. B. FORD & CO.,

27 Park Place, New York;

11 Bromfield St., Boston, Mass. 114 Monroe St., Chicago, Ill
339 Kearney St., San Francisco, Cal.

SOME OF J. B. FORD & CO.'S BOOKS!

FOR BOOK BUYERS.

To be had at all Bookstores. or will be sent by mail on receipt of price.

NOW READY.

H. W. BEECHER'S WORKS.

UNIFORM EDITION.

LECTURES ON PREACHING, delivered before the Classes in Theology and the Faculty of the Divinity School of Yale College. 12mo. Price, extra cloth, stamped cover, $1.25; half calf, extra or antique, $2.50.

"What a charming, what a 'fruity' volume is this last venture of Henry Ward Beecher! The 'Yale Lectures on Preaching' can be read by everybody, layman or clergyman, with delight. We can point to few recent novels which are more entertaining than this book."—*Boston Globe.*

"We know of no dozen treatises on the preacher's work which contain so much of sensible and valuable instruction as is compressed into this little volume."—*N. Y. Independent.*

LECTURES TO YOUNG MEN. This was Mr. Beecher's first book, and is known all over the world. Extra cloth, stamped cover, $1.50; half calf, extra or antique, $3.

MY WIFE AND I: OR, HARRY HENDERSON'S HISTORY. A Novel. By HARRIET BEECHER STOWE. Illustrated by H. L. Stephens. 474 pages; extra cloth, stamped cover, $1.75.

"Common sense against visions; facts against fancies; sanctity against profanity; virtue against lust; marriage against free love and the *isms* which have become its satellites; these are the subjects of this brilliant and powerful fiction."—*Providence Press.*

MATERNITY: A Popular Treatise for Wives and Mothers. By T. S. VERDI, A.M., M.D., of Washington, D. C. Handsomely printed on fine paper, beveled boards, extra English cloth. 12mo. 450 pp. Price $2.25. *Fourth Edition.*

"We hail the appearance of this work with true pleasure. It is dictated by a pure and liberal spirit, and will be a real boon to many a young mother."—*American Medical Observer* [Detroit].

READY IN MARCH.

NEW LIFE IN NEW LANDS. By GRACE GREENWOOD. Being her Notes of Travel across the American Continent. A book full of interest and piquancy. 12mo. Extra English cloth, Fancy stamped covers. Price, $2.00.

STAR PAPERS: or, Experiences of Art and Nature. By HENRY WARD BEECHER. New Edition, with much additional matter. Uniform with *Lectures on Preaching*, and *Lectures to Young Men.* Price, $1.75.

Many thousands of copies of this book were sold when it was first published, eighteen years ago, and it is one of the most popular and widely known of Mr. Beecher's Works. It has been for some years out of print. Ready in March.

MOTHERLY TALKS with YOUNG HOUSEKEEPERS. By Mrs. H. W. BEECHER, *with Photographic Portrait of the Author.* These "Talks" were published in the Household Department of the *Christian Union* during the past two years, and are now revised and issued in book form, with additional matter, including a large variety of *Choice Cooking Recipes.*

The book covers the whole round of domestic life, and should be read by every young housekeeper. 12mo. Extra English cloth, stamped cover. Price, $2.00.

FOR CANVASSERS.

To be had only of our Agents. Capital Books. Agents wanted. Send for Circular.

A Book for Spring Canvassing!

THE NEW

Housekeeper's Manual

BY

CATHARINE E. BEECHER and HARRIET BEECHER STOWE,

Embracing a **Complete Household Encyclopedia** of everything a Housekeeper wants to know, and a new **Condensed Cooking Book,** containing **500** choice recipes. This elegant volume of **600** pages, embellished with Illustrations of all possible matters connected with the making and maintenance of a delightful home, printed and bound in handsome and substantial styles, forms a

Volume of Rare Attractions,

Just the one for Canvassers to take into the suburban towns, the villages and rural communities of our land. It is a book **invaluable to country readers.**

Exclusive Territory. Liberal Terms.

GOOD IDEA!

A LIBRARY

OF

FAMOUS FCITION.

Embracing the NINE standard MASTERPIECES of time-honored Literature, including "Pilgrim's Progress," "Robinson Crusoe," "Vicar of Wakefield," "Paul and Virginia," "Picciola," etc., etc. UNABRIDGED. A companion to Bryant's "Library of Poetry and Song." Over **1,000** pp., **superbly illustrated** with **34** full page engravings, ornamental title-page, etc., with full biographical memoirs of the authors. The introduction is by

HARRIET BEECHER STOWE,

the most popular and world-renowned living author of fiction. This gives nine ENTIRE books in one handsome volume, and gives more for the price and is of greater interest to EVERYBODY—young and old—than any other single volume. The greatest book of the year for agents to sell and make money. Selling aapidly. Intelligent persons wanted everywhere to take an agency. Send for circular.

Rapid and Continued Sales!!

500 VOLUMES IN ONE!

A LIBRARY

OF

POETRY AND SONG,

Being Choice Selections from the Best Poets,

English, Scotch, Irish, and American,

WITH AN INTRODUCTION

By WILLIAM CULLEN BRYANT,

Under whose critical supervision the volume was compiled.

The handsomest and cheapest subscription book extant. Over **800** pages, beautifully printed, choicely illustrated, handsomely bound. *A Library of* **500** *Volumes in one book,* whose contents, of no ephemeral nature or interest, will never grow old or stale. It will be read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

PLYMOUTH PULPIT.

Vols. I., II., III., IV., V., and VI., are published in book form; $2.50 per vol.; or the six vols. will be sent for $14 50. Single Sermons, 10 cents; thirteen numbers, $1.00; twenty-six-numbers $1.75; fifty-two numbers, $3.00. Mailed, post free, on receipt of price.

VOLUME I.

1. The Duty of Using One's Life for Others.
2. The God of Comfort.
3. The Nobility of Confession.
4. Self-Control Possible to All.
5. Pilate and his Modern Imitators.
6. The Strong to Bear with the Weak.
7. Growth in the Knowledge of God.
8. Contentment in all Things.
9. Abhorrence of Evil.
10. Privileges of the Christian.

Ex. No. The Family as an American Institu-

11. The Love of Money. [tion.
12. Divine Influence on the Human Soul.
13. Moral Affinity the Ground of Unity.
14. The Value of Deep Feelings.
15. Works Meet for Repentance.
16. Malign Spiritual Influences.
17. The Old and the New.
18. The Hidden Christ.
19. Well-Wishing not Well-Doing.
20. Sphere of the Christian Minister.
21. Suffering, the Measure of Worth.
22. The Victory of Hope in Sorrow.
23. The Crime of Degrading Men.
24. Self-Conceit in Morals.
25. Morality the Basis of Piety.
26. The Trinity.

VOLUME II.

1. The Way of Coming to Christ.
2. Conduct, the Index of Feeling.
3. The Sympathy of Christ.
4. Retribution and Reformation.
5. Counting the Cost.
6. Scope and Function of the Christian Life.
7. Human Ideas of God.
8. The Graciousness of Christ.
9. The Evils of Anxious Forethought.
10. The Beauty of Moral Qualities.
11. The Problem of Joy and Suffering in Life.
12. The Apostolic Theory of Preaching.
13. Right and Wrong Way of Giving Pleasure.
14. The Perfect Manhood.
15. Dissimulating Love.
16. The Door.
17. Moral Theory of Civil Life.
18. Peaceableness.
19. Soul-Drifting.
20. The Hidden Life.
21. Discouragements and Comforts of Christian Life.
22. Hindrances to Christian Development.
23. Loving and Hating.
24. Authority of Right over Wrong.
25. The Power of Love.
26. The Preciousness of Christ.

VOLUME III.

1. Watchfulness.
2. Paul and Demetrius.
3. Consolations of the Sufferings of Christ.
4. Treasure that Cannot be Stolen.
5. Bearing but not Overborne.
6. The Holy Spirit.
7. Ideal Standards of Duty.
8. Faults.
9. The Comforting God.
10. The Name Above Every Name.
11. National Unity.
12. Social Obstacles to Religion.
13. Christ, the Deliverer.
14. The God of Pity.
15. Sin Against the Holy Ghost.
16. Inheritance of the Meek.
17. Memorials of Divine Mercy.
18. The Victorious Power of Faith.
19. The Peace of God.
20. Coming to One's Self.
21. Fragments of Instruction.
22. The Substance of Christianity.
23. Spiritual Blindness.
24. Perfect Peace.
25. Preparation for Death.
26. Fidelity to Conviction.

VOLUME IV.

1. Borrowing Trouble.
2. Witnessing for Christ.
3. Desiring and Choosing.
4. Spiritual Stumbling Blocks.
5. Beauty.
6. All Hail
7. Night and Darkness.
8. The True Economy of Living.
9. Law of Hereditary Influence.
10. The True Religion.
11. The Ideal of Christian Experience.
12. Observance of the Lord's Day.
13. Sympathy of the Divine Spirit.
14. Conflicts of the Christian Life.
15. Earthly Immortality.
16. Merchant Clerks of our Cities.
17. The Moral Constitution of Man
18. Follow Thou Me.
19. War.
20. Patience.
21. My Yoke is Easy.
22. Fiery Darts.
23. Testimony Against Evil.
24. Danger of Tampering with Sin.
25. The Christian Life a New Life.
26. Conceit.

VOLUME V.

1. The Growth of Christ in Us.
2. Sin's Recompense.
3. The Sufficiency of Jesus.
4. God's Love Specific and Personal.
5. The Heavenly State.
6. Future Punishment.
7. The Ministration of Pain.
8. Selfish Morality.
9. Importance of Little Things.
10. The Training of Children.
11. Watching with Christ.
12. The Tendencies of American Progress.
13. The Higher Spiritual Life.
14. The Ground of Salvation.
15. Individual Responsibility.
16. The Era of Joy.
17. Intensity of Spirit.
18. Man's Will and God's Love.
19. Making Others Happy.
20. The Power of Humble Fidelity.
21. A Plea for Good Works.
22. The Harmony of Justice and Love.
23. Love, the Common Law of the Universe.
24. Self-Care, and Care for Others.
25. The True Heroism of Labor.
26. Ignorance and Helplessness in Prayer.

VOLUME VI.

1. God's Disinterestedness.
2. The Liberty of the Gospel.
3. Love-Service.
4. Social Principles in Religion.
5. The Faith of Love.
6. Special Divine Providence.
7. The Law of Benevolence.
8. Ages to Come.
9. Two Revelations.
10. God's Workmanship in Man.
11. The Name of Jesus.
12. The Lesson from Paris.
13. Suspended Moral Conviction.
14. Truthfulness.
15. Heart-Conviction.
16. The Glory of Jehovah.
17. Soul-Building.
18. Religious Fervor.
19. A Safe Guide for Young Men.
20. The Heart-Power of the Gospel.
21. The Lord's Prayer.
22. Remnants.
23. The New Birth.
24. Working Out our own Salvation.
25. The Preacher's Commission.
26. The Privilege of Working.

VOLUME VII.

1. The Central Principle of Character.
2. Unprofitable Servants.
3. The Reward of Loving.
4. Cause and Cure of Corruption in Public
5. Working with God. [Affairs.
6. Lessons from the Great Chicago Fire.
7. Sovereignty and Permanency of Love.
8. Practical Hindrances in Spiritual Life.
9. Relation of Physical Causes to Spiritual
10. Redemption of the Ballot. [States.
11. The Unity of Man.
12. The Fruit of the Spirit.
13. Measurements of Manhood.
14. The Inspiration of Scripture.
15. Practical Ethics for the Young.
16. The New Incarnation.
17. The Worth of Suffering. [Higher Nature.
18. God's Character, Viewed through Man's
19. Other Men's Consciences.
20. The True Law of the Household.
21. Other Men's Failings.
22. Waiting upon God.
23. Do the Scriptures Forbid Women to Preach?
24. God, First.
25. The Burning of the Books.
26. Prayer for Others.

Yearly Subscription, $3.00.

J. B. FORD & CO., Publishers, 27 Park Place, New York

SILVER-PLATED WARE.

THE MERIDEN BRITANNIA COMPANY,

550 BROADWAY, NEW YORK,

Manufactory, West Meriden, Conn.,

FINE ELECTRO-PLATED TABLE WARE,

including PORCELAIN-LINED ICE PITCHERS,

SPOONS AND FORKS,

of new and elegant designs, triple plated upon the parts most exposed to wear. All goods bearing the trade mark, **1847—ROGERS BROS.—XII.**, are plated as above.

TRADE MARK
FOR
Electro-Plate
WHITE METAL.

TRADE MARK
FOR
Electro-Plate
NICKEL SILVER.

SILVER-PLATED PORCELAIN-LINED

ICE-PITCHERS.

The Latest Improvement and the Best Article made.

TIFFANY & CO., Union Square, N. Y.

A BRILLIANT SUCCESS

RAPID AND CONTINUED SALES!!

500 VOLUMES IN ONE!

AGENTS WANTED

FOR

THE LIBRARY OF POETRY AND SONG;

Being Choice Selections from the Best Poets.

English, Scotch, Irish, and American,

With an Introduction

BY WILLIAM CULLEN BRYANT

Under whose critical supervision the volume was compiled.

The handsomest and cheapest subscription book extant. Over **800** pages beautifully printed, choicely illustrated, handsomely bound. *A Library of over* **500** *Volumes in one book*, whose contents, of no ephemeral nature or interest, will never grow old or stale. It can be and will be, read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

"*We know of no similar collection in the English language which, in copiousness and felicity of selection and arrangement, can at all compare with it.*."—*N. Y. Times.*

Terms liberal. This book, supplying a real public need in an admirable manner, has constantly sold so fast that the publishers have had trouble to keep up their stock. It has won an *instant and permanent popularity.* Agents all like it, and buyers are more than pleased with it. Send for Circular and Terms to

J. B. FORD & CO., Publishers,

27 Park Place, New York.